

# The Eclectic Theosophist

FOLLOWING THE BLAVATSKY AND POINT LOMA TRADITION

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## A TRUE ALTRUISM

We have taken the first few steps into the New Year. What of the days ahead? What have Theosophy and Theosophists to do with this? Nearly a hundred years ago HPB in *The North American Review* of August 1890 (See "Recent Progress in Theosophy," Blavatsky Collected Writings, XII, 308) wrote of humanity "aching from the divisions, the jealousies, the hatreds, that rend its very life," crying "for some sure foundation on which to build the solidarity it senses, some metaphysical basis for which its loftiest social ideas may rise secure." And where was this to be found? "Only the Masters of the Eastern Wisdom," she declares, "can set that foundation, can satisfy at once the intellect and the spirit, can guide Humanity safely through the night to 'the dawn of the larger day'".

And so with the inauguration of the TS in 1875 that "sure foundation on which to build" was given a chance. Its work was to answer the call of "human longings for a nobler conception of the origin, destiny, and potentialities of the human being." Its aim was to work toward "uniting all broad religious people for research into the actual basis of the religion and scientific proofs of the existence and permanence of the higher self."

Such are HPB's words. And she emphasizes in this same article that the basic object of the TS is a belief in and to work for "essential brotherhood," pointedly adding that this is not meant in any Utopian sense but "a kinship which exists on the plane of the higher self, not on that of racial, social, and mental dissimilarities and antipathies.... If this view of the kinship of all mankind could gain universal acceptance," she says, "the improved sense of moral responsibility it would engender would cause most social evils and international asperities to disappear; for a *true altruism* (italics added) instead of the present egoism would be the role the world over. So we have written down as the first of our declared objects this altruistic asseveration."

But today is a hundred years later, and what has been the world's fare? Of horror and violence and crime the century has seen no equal; mistrust if not outright enmity of nation against nation; misuse of scientific knowledge of natural resources threatens horrific calamity; and millions still exist in hells of poverty and misery.

What is needed for *all humanity*? From what we have quoted of penetrating import from HPB, it is clear: A knowledge of (1) *Essential Brotherhood*; (2) *Acceptance of Responsibility*, nurtured by acceptance of the theosophical teachings of Karma and Reincarnation; and hence (3) *recognition of the Enduring Higher Self*. And all this for *all*—on a universal scale.

Not new ideas to Theosophists, not new aims and purposes, you will say. But, face it or not, have not they often been largely neglected for the seemingly attractive sophistries, the psychical, and even intellectual allurements of the passing day? "The astral life of the earth is young and strong" at this time of the year, HPB reminds us, and "those who form their wishes now will have added strength to fulfill them consistently." (BCW IX, 5). We have taken the first few steps into a new year. Energies along spiritual lines now given birth have stronger impact and more lasting effect. What can we do more wisely, more practically—which means more truly altruistically -- than before? How best can we serve that the Light of the Solsticetime may shine far into the New Year, aiding workers for the great cause of Theosophy in whatever is required of dauntless courage, steadfast devotion, and a growing vision of the duty at hand?

We seize this occasion to notify readers that beginning with our next issue, No. 68, March-April 1982 *The Eclectic Theosophist* will have four additional pages (see notice on page 8 this issue). With the termination of our valued contemporaries of so many decades, Boris de Zirkoff's *Theosophia*, and Elsie Benjamin's *CFL Bulletin*, we feel the pressing responsibility to offer their past readers, as well as our own supporting contributors, the additional reading and study material these new pages will afford, with the assurance of our pledge to continue the work they so gallantly exemplified, following the Blavatsky and Point Loma Tradition. In the spirit of that sincere promise we welcome new subscribers and thank our current readership for its faithful support. —EDITORS

## MEDITATIONS — 26

"...Let not the fruit of good Karma be your motive; for your Karma, good or bad, being one and the common property of all mankind, nothing good or bad can happen to you that is not shared by many others. Hence your motive, being selfish, can only generate a double effect, good and bad, and will either nullify your good action, or turn it to another man's profit.... There is no happiness for one who is ever thinking of self and forgetting all other Selves.... Then do as the gods when incarnated do. Feel yourselves the vehicles of the whole humanity, mankind as part of yourselves, and act accordingly...."

—HBP, quoting the words of a Master of Wisdom in her Letter to the Third American Convention of the Theosophical Society, held in Chicago, April 28 and 29, 1889.

## A PHILOSOPHY OF STRENGTH

Elsie Benjamin

*"The Soul sets to no Man a Greater Task than he can Perform."*

The theosophical Philosophy is a philosophy of Strength, and the above quotation from William Q. Judge epitomizes this fact, showing the relationship between the life a man leads during any one existence on earth, and whatever faces him in that life, whether it be obstacles and difficulties, or the more so-called 'fortunate' circumstances of existence. There is no place in our philosophy for unburdening ourselves of our karmic heritage by placing it on the shoulders of someone else. Nor is there any possibility of our evading what is our just due, whether good or bad; nor of receiving what we have not ourselves earned, either good or bad.

Far from this being a discouraging teaching, it is one filled with great optimism. We realize, firstly, that we are going to get exactly what we deserve and nothing that we don't deserve — whatever we have sown, whether 'good' or 'bad'. In other words, we will have the opportunity to pay all our debts to life and reap all its rewards. Secondly, we realize that in any one life it is we ourselves, our Higher Selves, who have chosen just what we shall have to meet. Thirdly, as said above, we realize that we have the strength innate within us to meet whatever life brings. Then we feel that we are the masters of our own lives, not driven hither and yon by some outside force, and that we can intelligently direct our own evolution towards the goal of greater achievement which in turn brings its reward of greater ability to help our fellowmen.

Let us see how this is brought about. In any one life we are continually sowing seeds of future karma, and some of these seeds take many incarnations to come to fruition. The result is that when we are on the threshold of any new life on earth, there is a vast accumulation of 'unexpended' karma, both good and bad, which faces us. (We use the terms 'good' and 'bad', but Karma is neither; it is neutral, and we make of it by the way we meet it either 'good' or 'bad'.) The Higher Self of man has a chance at this time to pass in review this accumulation and to choose how much of it shall be reaped in the life just ahead. A soul that has great strength, that is urged by the longing to progress and help others likewise, will very probably want to clear away a great deal of this accumulation, and may choose an existence (always limited of course by its karmic heritage) which will give it the greatest opportunity to bring these things to fruition. A soul, on the other hand, which has not developed the innate strength earned through lives of suffering and endeavor, will probably choose an easy existence, or a colorless one, devoid of obstacles and difficulties, leaving debts to be paid later.

So, naturally, when the Soul comes into incarnation again what is it faced with? Firstly, nothing but what itself has sown in the past. Secondly, only that portion which it itself has chosen to meet; and thirdly, the knowledge,

having made the choice itself, that it *can* meet what life offers it.

But why do we not remember this experience and realize that what comes to us is of our own making and choosing? It is because it is the *higher* part of us that sees this picture and makes this choice; and unfortunately all too few of us are able during life to live continuously in that higher part and to retain its consciousness. But the first step is taken if we know the teaching, just as on a strange journey with the path ahead entirely unknown to us, we can proceed intelligently if our course is mapped out in advance.

So when we come to times in life that are hard, when the way seems obscure and the going difficult or wellnigh impossible, let us remember that there is something within us that knows the way, that has the strength to follow it, and that it is nothing more or less than what we have earned for ourselves.

This same teaching is expressed in a beautiful quotation from H. P. Blavatsky:

"There is no danger that dauntless courage cannot conquer. There is no trial that spotless purity cannot pass through. There is no difficulty that strong intellect cannot surmount. For those who win onward there is reward past all telling: the power to bless and serve Humanity. For those who fail, there are other lives in which success may come."

—Reprinted from *Bulletin* No. 201, Corresponding Fellows Lodge of Theosophists, May 1962

## AND WE QUOTE...

### Warning

Your position as the fore-runners of the sixth sub-race of the fifth root-race has its own special perils as well as its special advantages. Psychism, with all its allurements and all its dangers, is necessarily developing among you, and you must beware lest the Psychic outruns the Manasic and Spiritual development. Psychic capacities held perfectly under control, checked and directed by the Manasic principle, are valuable aids in development. But these capacities running riot, controlling instead of controlled, using instead of being used, lead the Student into the most dangerous delusions and the certainty of moral destruction. Watch therefore carefully this development, inevitable in your race and evolution-period, so that it may finally work for good and not for evil; and receive, in advance, the sincere and potent blessings of Those whose goodwill will never fail you, if you do not fail yourselves.

—H. P. Blavatsky to the Boston Convention, T. S., 1891

### The Circle of His Destiny

Mankind is like someone tied to a tree by an elastic cord. He tries to walk in a straight line towards his ideal, which he sees before him. The cord stretches and its pull becomes stronger. Ultimately the man is obliged to give up following that straight line; so he adopts another line and follows

that until the tension again pulls him round. The outcome is that he describes the circle of his destiny, instead of the straight line of his ideal.

—Henry T. Edge, 'Poetry and Illusion'  
in a forthcoming Point Loma Publications Study

### Effort

Over the years an amusing situation occasionally arises when some incident provokes the question 'what if H.P.B. were to walk in now?' This is usually greeted with nervous laughter and furtive looks towards the door, followed by a general agreement that she would probably throw the lot of us out as being inadequate students. Now there is a fine line between being honest about our shortcomings and a sort of curious pride in our mediocrity. We seem frightened to make any effort to work that would make us 'different' (of course we shouldn't do so just for the sake of seeming 'clever'), but if we were all to make an equal effort to try and be worthy of H.P.B. and our other great early leaders, perhaps we could all remain equal, yet at a higher octave, as it were, and so all be of more help to the Lodge and the world.

—Sandra Browne, 'Present Day Aims and Goals of the Society - Keynote for Australia, 'Theosophy in Australia', June Quarter 1981

### Buckminster Fuller on "God"

'From where do you get faith?', Buckminster Fuller was asked. His answer: 'Well, of course, I am deeply moved by religious fervor. But I think you must now ask yourself a question in terms of your own personal experience. Have you any reason, any experimental evidence, that tells you there is a greater intellect operating in the universe than the intellect of human beings?'

"To me the answer is quite self-evident. I speak about generalized laws -- the gravitational interpull, for example. It has always been there, and when man discovered it he did so intellectually. The law of gravitation is a purely mathematical statement. When you discover it, what you discover is an intellectual design."

"So we come to the realization that there is an *a priori* intellectual design in our universe. I am overwhelmed by its integrity. I am just overwhelmed by it! A word like God seems to me quite inadequate for what I am trying to convey."

—Quoted in *The Koeksister*, No.22, June 1981,  
edited by Rosemary Vosse, Wynberg, South Africa

### Try This Triad

A simple but crucial exercise is not to go to bed and not to wake up without deliberately giving oneself a chance to dissociate, saying "I am not the body, I am not the astral form, I am not my likes and dislikes, I am not this name." As one comes closer to the recognition that one is THAT which is beginningless and endless, not just in words but in thought, one will begin to center oneself in the spiritual heart of one's being. Most of what is called living is off center, and therefore one is alienated from the inmost depths of one's being. If one practised a regular exercise

before going into sleep and on waking, and then tried to link these two points through a third point during the day, one would establish a triad through which the mind is firmly brought back to the same central theme of true selfhood. By making connections between points in consciousness, one begins to initiate a current in which one can stay continuously.

—"The Verbum" in *Hermes*, June 7, 1980, Vol. VI, No. 6  
*Universal Theosophy Fellowship, Inc.*, Santa Barbara, CA

### Sane, Sure, Satisfying

I believe that Theosophy is the only sane, the only sure and satisfying, philosophy and science in the world. And if one has it, it does not really matter after all what comes along. If you have that in your hearts, you have the answer to any problem that can arise....All the problems that puzzle most people seem to be solved by the Theosophical viewpoint and the optimism that comes with it. Theosophy is the only thing that I have ever found that will keep one smiling and feeling perfectly confident in face of everybody else telling him that it can't be done.

—Talbot Mundy, author of *Om, the Secret of Ahbor Valley*

## THEOSOPHY WITH TASTE

The following recipe for daily living will assure you the fullest measure of happiness as you uplift and sweeten the world around you:

One heaping morsel of an uplifting inspiration to wake up on.

Separate your emotions from your judgment, and keep on ice in a shatter-proof container.

Warm your heart in an oven set at "human compassion" until cold indifference to your fellow-man is melted.

Strain the ruffles out of your patience to render it sweet.

Remove all pits of prejudice from your opinions.

Marinate criticism in the mellow wine of tenderness until harshness is dissolved, then use sparingly and constructively.

Pare away the rind of pride and self-righteousness from your holiness.

Sift the seeds of discontent from your attitude about your lot in life, and boil all the bitterness out of your acceptance of duty; then add a full measure of responsibility.

Whip up your strength with unflinching courage to live up to your principles, *no matter what!*

Set the dial of your consciousness to register kindness and good will to all, and especially to those who trip your tranquility and challenge your cool.

Spice everything you do with a dash of enthusiasm and enjoyment.

Sprinkle generously with delicious chunks of humor.

Now serve a loving slice of yourself to all who share your scene — and have a beautiful day!

—Vonda Urban

## The Books of Kiu-te Identified

*Though the following was received some months ago from our friends at Theosophical Research Center, Ashland, Oregon, limitation of space, regretfully has prevented publication until now. — EDS.*

The Theosophical Research Center is pleased to announce that its efforts at tracing the Books of Kiu-te have been successful. As H.P. Blavatsky said, they are indeed found in the library of any Tibetan Gelugpa monastery, but previous attempts by Theosophists (including ourselves) to identify them by inquiring of learned Tibetans and Western scholars were foiled by the spelling of the term.

We were led to believe that they are part of the Tibetan Buddhist Canon (the Kanjur and Tanjur-Bkah-hgyur and Bstan-hgyur-bKa'-gyur and bsTan'-gyur) since the story of a "great mountain 160,000 leagues high", quoted from the Capuchin monk Della Penna's account by the "Chohan Lama" in an article called "Tibetan Teachings" (*Blavatsky Collected Writings*, Vol. 6, pp. 94-112), is apparently from the bKa'-gyur, while Blavatsky implies that that story is from the Books of Kiu-te (*Secret Doctrine*, Vol. 5, p. 389, footnote). In the same footnote she refers readers to Markham's *Tibet*, p. 309 *et seq.*, for the story.

No Markham wrote a book entitled *Tibet*, but Clements Tobert Markham edited a book called *Narratives of the Mission of George Bogle to Tibet, and of the Journey of Thomas Manning to Lhasa*, published in London in 1876, with a second edition in 1879. In the second edition, p. 309 *et seq.* is an appendix entitled "Brief Account of the Kingdom of Tibet" by Horace Della Penna. On page 328 of that appendix is the story of the great mountain 160,000 leagues high from the bKa'-gyur, which he spells K'hagiur, and then on page 334 comes the information on the Books of Kiu-te.

Della Penna writes: "This Shakia Thupba restored the laws, which they say had then decayed, and which consist now, as said elsewhere, of 106 volumes, in which volumes the disciples of Shakia Thupba wrote all the contents of these books after the death of their master, just as they had heard it from his mouth....These volumes divide themselves into two kinds of laws, one of which comprises 60 books, which are called the laws of Dote, and the other, which consists of 38 volumes, are called Khiute."

Shakia Thupba, or more correctly Sakya Thub-pa, is of course Gautama Buddha, and his laws are the bKa'-gyur. It is now easy to see that the two divisions, the Dote and Khiute, are the mDo-sde and the rGyud-sde respectively, or the Sutra (mDo) and Tantra (rGyud) divisions (sde) of the Buddha's Word, the bKa'-gyur. Khiute is a fairly good representation of the pronunciation of rGud-sde, and here we have the long-sought identification of these books. As to the numbers, not too much reliance can be placed on them; since besides the fact that 60 plus 38 does not equal 106 volumes, other discrepancies between them occur within Della Penna's account. (At another place he says there are 36 volumes of Khiute, etc.)

In the Narthang edition of the bKa'-gyur there are 22 volumes in the rGyud division. We will give an analysis of these books of Kiu-te (rGyud-sde) as soon as we can obtain the set of microfilm, which is available at cost, \$950.00. We have at present the microfilm set of the bsTan'-gyur, which are commentaries on these. It is this Tibetan Buddhist Cannon, the bKa'-gyur and bsTan'-gyur, about which the Chohan Lama said, they "contain no fiction, but simply information for future generations, who may, by that time, have obtained the key to the right reading of them." (Language instruction is available here for those who wish to work with these texts, some of which we have in the original Sanskrit. Write: Theosophical Research Center, P.O. Box 192, Ashland, OR 97520.)

Kalachakra is "the most important work in the Gyut rGund) division of the Kanjur (bKa'-gyur), the division of mystic knowledge." (*S.D.*, Vol. 5, p. 375). In other words Kalachakra is the most important of the available books of Kiu-te. For the first time ever in the West, the Dalai Lama of Tibet will give the Kala-chakra Initiation in Madison, Wisconsin, July 16-21, 1981. This initiation is the traditional prerequisite for studying this text. For information write: Deer Park, Box 5366, Madison, WI 53705.

## BOOK REVIEWS

**Echoes of the Orient:** *The Writings of William Quan Judge, Vol. II, comp. by Dara Eklund. Point Loma Publications, Inc. pp. xiv, 517, \$12.00.*

This second volume of W.Q. Judge's *Collected Writings* reveals, perhaps more than the first, how deep a student he was of Occult Wisdom and in what esteem he was held by his associates. The subjects explored and expounded though "panoramic in reach...yet are related to man's immediate welfare and thinking."

The Irish poet, George William Russell, known by the pen-name 'spiritual hero' and a 'true adept in the sacred lore.' Those who are familiar with Judge's writings will know of 'his unique gift of the pen' and his ability to express in a direct and simple manner his understanding of important truths.

These writings are of value to all students of the Wisdom, no matter to what group they may belong. For example, writing in the *Irish Theosophist*, Judge tells us that meditation is for an entire lifetime and involves performing "all acts, small and great, every moment, for the sake of the whole human race, as representing the Supreme Self when 'every cell and fibre of the body and inner man will be turned in one direction...' This statement should be pondered carefully by those who seek 'instant meditation' techniques unrelated to living the life.

To Judge, H.P.B. was a teacher, guide and friend who signed her letters, "Yours till death and after". Paying his tribute to her he writes: "Amid all the turmoil of her life, above the din produced by those who charged her with deceit and fraud...there stands a fact we might all imitate — devotion to her Master."

This volume contains contributions to *Lucifer* and *The Theosophist*. These, together with further selections from *The Path*, reveal a good deal of information about the early years of the Theosophical Society besides setting out Judge's understanding of the Wisdom in its many ramifications. The section on 'World's Parliament of Religions' contains his contribution as Chairman of the Advisory Council on behalf of Theosophy.

"Hidden Hints in The Secret Doctrine" includes many pointers and indications of the still unexplored truths in that *magnum opus*. To students of *The Secret Doctrine* no commentary on the Stanzas is superfluous or one too many, for these poetical but terse aphorisms reveal several layers of meaning. Hence these comments by Judge, himself an earnest student with a great regard for H.P.B. whom he describes as one "with the power and the knowledge that belong but to lions and sages," are of value.

The questions and answers that occupy a major portion of this volume are compiled from *The Theosophical Forum*, *The Vahan* and *The Path*. They cover a wide range of subjects from the simplest to the most sublime. The reader will find among them many which are still asked today concerning the reality of the Master, the population explosion, the Third Object of the Society, psychic powers, etc. The answers are challenging and direct, and, while stressing the relevance of theosophical teaching to practical living, place before the reader the immense task of man in the Divine Plan and his responsibility for the fulfilment of that plan. The "Abridgement of Discussions" compiled from notes of talks given from 1886-88 at the Aryan Theosophical Society, New York, is equally interesting.

"Faces of Friends", giving brief biographies and descriptions of well-known and not-so-well-known personages who worked closely with the Founders, is valuable especially to those who are interested in the early history of the Society. To mention a few: Dr. J.D. Buck, who joined the T.S. in its first year and was well known for his work in America; Countess C. Wachtmeister, H.P.B.'s close friend who, in her *Reminiscences of H.P. Blavatsky and The Secret Doctrine*, tells us some of the numberless obstacles encountered by H.P.B. in its writing and of the author's immense dedication and sacrifice; Dr. Archibald Keightley, and Bertram Keightley, well known for their close association with the work; Mrs. Isabel Cooper-Oakley who was with H.P.B. in India during the Coulomb affair; G.R.S. Mead, who was General Secretary of the European Section of the Theosophical Society and worked at the Avenue Road headquarters. Photographs enhance the value of the sketches. These vignettes formed an interesting feature of *The Path* during the years 1893-94.

Dara Eklund, who was closely associated with the late Boris de Zirkoff, the compiler of the *Collected Writings of H.P. Blavatsky*, is to be thanked for bringing together these writings and making them easily available to all students of the Wisdom.

—Seetha Neelakantan in *The Theosophist*, 1981

## ITEMS OF INTEREST

### Theosophical Convention in Holland

On 4th October 1981 the Point Loma Theosophical Society/School for the Study of the Esoteric Philosophy held its annual Convention at Arnhem (some 130 attending), where as early as 1907 Katherine Tingley had lectured in *Musis Sacrum*.

The note of inter-theosophical co-operation and harmony was sounded by attendance of members of the United Lodge of Theosophy and of the Adyar T.S. Mary Linne' of Theosophische Arbeitskreis, Unterlengenhardt, pioneer of theosophical work in Germany, came from the Black Forest to give a lecture, and from San Diego, California, Point Loma Publications sent a message of cordial greeting. Mr. Walter Jahn, president of the Society (PL) introduced the program with a talk on the basic tenets of Theosophy, followed by Mrs. Bouman of the Adyar T.S. who discussed, *What Can Theosophy Contribute in Our Present Time?* Mary Linne' followed, speaking on the Duality of Manas. After the Intermission, Jan van der Sluis spoke emphasizing certain important theosophical concepts; Jan H. Molijn's subject was H.P.B.'s text "The Mind is the Slayer of the Real"; and a successful Convention closed with a talk by Joop van Beukering on esoteric aspects of theosophical teaching and a reciting of the *atma-gita*, followed by Questions and Answers.

### In Germany

Communications from Mary Linne' of Unterlengenhardt, Schwarzwald, and Irmgard Scheithauer of Berlin, bring word of enthusiastic re-organization of Point Loma oriented theosophical work of Theosophischer Arbeitskreis. More details of this in our next issue. The dedicated work of over half a century translating the theosophical classics by Mary Linne' and the late Emmi Haerter, especially during the devastating WWII years, remains a constant inspiration to many around the world. Between 26 June and 3 July 1982 the annual Summerschool of the Arbeitskreis will be held in Budingén, at "Waldhotel Stokingen", Freudenstadt, Schwarzwald.

### 1982 Winter Programs of School of Theosophy

Krotona Institute, School of Theosophy (Ojai, California,) welcomes to its faculty for the Winter term Dr. John Algeo, Professor of English at the University of Georgia, and Mr. Geoffrey A. Farthing from England. Dr. Algeo's two subjects are "The Theosophical Kabbalah" ("exploring and relating Kabbalistic doctrine and symbolism as these appear in *The Secret Doctrine*, to the terminology used generally in the theosophical texts"); and "The Reincarnation of Words", in which mantric and sacred language, symbols, and the uses to which we put language in communication are explored. Mr. Farthing will examine essential principles of the theosophical world-view as these were presented in the writings of H.P. Blavatsky.

Ananda Wickremaratne, who holds a doctorate from Oxford University and is a Fellow of the Royal Asiatic Society, and a native of Sri Lanka, will conduct three

classes, and under the title of "The Buddha's Way", will present some basic aspects of Buddhism, its ethics, the doctrine of causality, and a historic perspective.

Joy Mills, Director of the School, will give 8 sessions on the subject of "The Path of Transformation", exploring "the process of transformation as presented in Theosophy, with correlations from contemporary psychology."

At the Fall 1981 session of classes one of Point Loma Publications' Board members, L. Gordon Plummer, was among the guest-teachers. The six classes he conducted were on the topic of "The Mysteries", an examination of some of the ancient Mystery Schools, and a discussion of their relevance today in terms of theosophical teachings, such as Avatars, Initiation, the Laws of Moral and Spiritual Evolution, and the Path of Spiritual Enlightenment.

The School's Director wrote Mr. Plummer later expressing "great appreciation for the splendid series... We are indeed indebted to you for presenting such excellent material and thereby helping our students, particularly our resident students, gain such a clear conception of that aspect of the theosophical philosophy with which you were dealing."

#### Restoration

It was 10:30 of the morning of October 21, 1981. The place was the former theosophical grounds, now the campus of Point Loma College (Nazarene). The speaker was Dr. Dwayne Little, Professor of History at the college. He was standing atop what was once known as the Spalding Home (now the College's Administration building), welcoming guests and friends to the ceremony of its "re-doming"; for this is one of the few remaining structures of early days on the college grounds. It was built in 1901 for the Albert G. Spaldings (Spalding, of course, of sporting goods fame, especially baseball to Americans! Mrs. Elizabeth C. Spalding was a prominent Theosophist).

This building had been decapitated of its dome many years ago because of leakage from the rains, etc., leaving the structure, however, esthetically imperfect. Point Loma College, respecting the historical and cultural legacy it inherited, has now established what they call "PLC Historic Restoration Fund," and the replacing of this dome was one of their more major recent accomplishments in this line. Richard Robb of Wizards Bookshelf employed his consummate and varied skills in construction of the dome, giving his time freely to this end, assisted untiringly by Dr. Little. As the brass ensemble played and the enthusiastic audience applauded, the dome soared through the Point Loma blue sky to a safe landing --reborn!

The College has on schedule other historic restoration plans of old buildings of the Theosophists and will welcome tax deductible gifts to help forward the project. These should be addressed to: PLC Restoration Fund, c/o Dr. Dwayne Little, 3900 Lomland Drive, San Diego, CA 92106.

#### "Modern Panarion" Restored to Print

"A new edition of *A Modern Panarion*, a collection of articles by H.P. Blavatsky, is now available, published by The Theosophy Company (245 West 33rd Street, Los

Angeles, California, 90007.) The price is \$15.00. This book was first published in 1895 by the Theosophical Society as a memorial of H.P.B.'s life and work. It offers a number of articles which she wrote before the Society was formed, which appeared in the press of that day and in spiritualist journals, as well as many which were published in the early days of the Movement in various magazines, including *The Theosophist*. The Preface explains the title as taken from a work by a Christian Father, Epiphanius, dealing with the sectarian controversies and heresies of the early centuries of Christianity. The book of H.P.B.'s articles, the editors said, was intended as 'a means of healing against the errors of ecclesiasticism, dogma and bigotry, and the blind negation of materialism and pseudo-science.' Students wishing to become better acquainted with the spirit of the opening years of the Theosophical Movement in the nineteenth century will value this volume. It contains material not found elsewhere, and gives the translation of Dostoevsky's 'Legend of the Grand Inquisitor' (in *The Brothers Karamazov*). Since *A Modern Panarion* has long been out of print, as was *Five Years of Theosophy* also recently republished by The Theosophy Company (at \$14.00), its present appearance will be welcomed by many."

--Reprinted from *Theosophy*,  
(U.L.T. Los Angeles,) June 1981.

#### Living the Life

This is the title of a book of collected articles by B.P. Wadia, marking the centenary of his birth, October 8, 1881. These articles, which during the years appeared in the magazine *The Theosophical Movement*, issued from Bombay, are grouped under four headings: How to Reach Masters; The Path of the Masters; Fight Out the Field, O Neophyte!; and The Divine Discipline. Titles under the last group will give some idea of its content: Divine Ethics, The First Step, "Blend thy Mind and Soul", Prepare to Answer Dharma, Celestial Experience in Mundane Duties, The Bonfire in the Brain, "By that Sin Fell the Angels", Lust for Power, Anger, The Way Downward, Genii, Genius and Geniuses, Let us Regenerate Ourselves, Theosophical Reformation; Loyalties, Discipleship, Sacrifices and Sacrifice.

Mr. Wadia joined the Theosophical Society, Bombay Branch, in 1904, and in 1907 went to Adyar, Madras, where he became assistant editor of *New India*. He, with George Arundale and Mrs. Besant, was interned at Ooty because of their work in the Home Rule movement. In 1922, dissatisfied with certain internal conditions in the T.S. (Adyar) he resigned membership and later joined the United Lodge of Theosophists, founded by Robert Crosbie, and helped start centers in New York, Philadelphia, and Washington, D.C. In Bombay he opened the first U.L.T. center in India, on November 17, 1929, and the next year began publishing the memorable *Aryan Path* magazine. He died on August 20, 1958 at Bangalore, a few days after delivering his address "Our Soul's Need" at the Indian Institute of World Culture. (The book *Living the Life*, pg. 156, soft cover Rs 7.50, or hard cover Rs 20.00, can be obtained from Indian Institute of World Culture, 6 Shri B.P. Wadia Road, Basavangudi, Bangalore, 560004, India.



## Mythical Monsters

Latest addition to Wizards Bookshelf Secret Doctrine Series is *Mythical Monsters*, by Charles Gould, B.A., Member of the Royal Society of Tasmania, first published in January 1886. Beautifully printed and scores of amazing illustrations. Price is \$18.50 hard cover. (To be reviewed in our next issue).

Earlier last year, Wizards produced *The Anugita*, "a translation of Sanskrit Manuscripts from the Asvamedha Parvan of the Mahabharata, and being a Natural Adjunct to the Bhagavad-Gita," by Kashinath Trimbak Telang, M.A., LL.B., with copious footnotes by the translator. Wizards adds a valuable Index of Principal Matters. (Hard cover \$8.95.)

For a complete list of publications, write to: Wizards Bookshelf, P.O. Box 6600, San Diego, California, 92106.

## Lives of the Truly Great

Biographies, reported in our March 1981 *Eclectic*, appearing in *Hermes*, official magazine of U. T. F. (Universal Theosophy Fellowship, 326 West Sola Street, Santa Barbara, California, 93101), continue, and in successive issues cover most interestingly the lives of Julian the Emperor, Solomon Ibn Gabirol, Albertus Magnus, Jalaluddin Rumi, Meister Eckhart, Desiderius Erasmus, and (November 1981) Nostradamus.

## Point Loma Publications Studies: Additions

We repeat, this time with prices, the additions to Point Loma Publication Study Series, given in our last *Eclectic* issue:

No. 5: *The Stanzas of Dzyan: Notes for Study and Discussion on Cosmogogenesis and Anthropogenesis.* -- By Elsie Benjamin, 48 pages, \$3.00.

No. 6: *A Study Of The Whole Of Man: I: The Significance of the Seven Principles of Man, II: The Significance of the Monad.* -- By Elsie Benjamin, 40 pages, \$3.00.

No. 7: *Mirrors Of The Hidden Wisdom: Threads of Theosophy in Literature -- 1.* -- By Henry T. Edge, Kenneth Morris, Philip A. Malpas, W. Emmett Small, 128 pages, \$6.50.

No. 8: *Man At Home In The Universe: A Study of the Great Evolutionary Cycle: The "Globes," The "Rounds," The "Races," "Root-Races" and "Sub-Races."* -- By Elsie Benjamin, 48 pages, \$3.00.

## Another Friend Goes to Rest

Point Loma Publications Librarian, Gerda Dahl, of Kew Gardens, N.Y., suffered a heart attack and died on October 7, 1981. For many years Mrs. Dahl would visit San Diego and 'update' our Library. Her conscientious work, so cheerfully given, was a valuable contribution deeply appreciated, and she will be greatly missed. We wired her son, Dr. Ernest Dahl, who is Superintendent of Schools at Carmichael, California: "Our hearts are with you in loving memory of Gerda and with her as she enters the Great Peace."

## She Brought Theosophy To Life

In our last *Eclectic* (No. 66, November-December, 1981) we noted the death of Elsie Benjamin on September 25th. Mrs. Benjamin was Corresponding Secretary of Corresponding Fellows Lodge (England), and Editor of the C.F.L. *Bulletin*, since its first number, 27th September 1945. We feel it appropriate now to quote in full a letter that Mrs. Margaret Duncan-Miller, President of the Lodge, sent out accompanying

the last issue of the *Bulletin*, October-November 1981. In that number Elsie in her usual practical direct way discussed the question of Skandhas vs Swabhava — Are they similar? This was followed by the usual pertinent "Discussion & Comment," this time from Willy Schmit (The Hague Holland,) Rosemary Vosse (Durban, South Africa), Andrew Ley (Darressalaam, Tanzania), Gonda van Schadewijk (Ijmuiden, Holland), Ina Rijken van Olst (The Hague), and William Savage (San Diego, California). The whole issue closed with the "Epilogue", contributed this time by Patsy Cummins for the Garden Party held at the Duncan-Miller home in May, at which Elsie was present. Mrs. Cummins wrote: "My quotation is one that I have always loved, and tried to follow since my earliest days at Point Loma, Lomaland School." "Let thy soul lend its ear to every cry of pain like as the lotus bares its heart to drink the morning sun. Let not the fierce sun dry one tear of pain before thyself has wiped it from the sufferer's eye. But let each burning human tear drop on thy heart and there remain; nor ever brush it off until the pain that caused it is removed." (The Voice of the Silence, H.P.B.)

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Dear Friends:

It is my sad duty to tell you that Elsie Benjamin passed on peacefully on Friday, September 25. She had not been well since May. This *Bulletin* was completed early in August when she felt better after a visit to her Naturopath. It is typical of Elsie that she should put her remaining strength into the work she loved so much.

The C.F.L. has been such a lively and successful venture because she gave to it her heart and soul, her brilliantly clear mind and her boundless energy. Without her there IS no *Bulletin*, because IT was her LIFE.

Happily, there need not be a total break of ties. We have a 'sister Bulletin', *The Eclectic Theosophist*, published by Point Loma Publications, Inc., which was founded in 1971. Some of you will already be subscribers.

You may remember that it was Point Loma Publications who reprinted some of the Manuals on which the Correspondence Course was based in 1975. Then in 1978 they published *Search and Find*, Elsie's very valuable Index which she had built up over many years.

Her sister, Helen Todd, author of *Psychic Powers* (Manual No. 11), is co-editor with Emmett Small, who has written in the *Bulletin* from time to time.

Elsie brought humanity and life to the sometimes cold word on the page. She let us each work at our own pace. Her always prompt replies contained friendly and everyday remarks as well. She was a kindly friend and teacher to us all.

Her life was Theosophy and she truly brought Theosophy to life.

She was always so grateful for any help she received and I know she would want me to express to George and Ellen Watt, who have duplicated and posted the *Bulletin* for thirty-three years, our gratitude for their devotion.

How better to end this letter than to quote some lines from *The Voice of Silence*, the whole of which she learned by heart when young:

"Canst thou destroy divine COMPASSION? Compassion is no attribute. It is the LAW of laws -- eternal Harmony, Alaya's SELF: a shoreless universal essence, the light of everlasting Right, and fitness of all things, the law of love eternal."

May your association with Theosophy bring Peace and Joy to you all.

With loving thoughts,  
(Signed) MARGARET DUNCAN-MILLER

Later Editorial Note:

English Readers Especially Please Note: In a letter (received December 12, 1981) Mrs. Duncan-Miller writes that she will be carrying on the Theosophical Correspondence Course and will continue sending out the theosophical Manuals to inquirers. This is very good news, and we shall consider her not only as a Director of the Course but also as a strong arm of Point Loma Publications in England. Bravo! --EDS.

## FROM LETTERS RECEIVED

*E.A. Davies, London, England:* —I came to know the Theosophical doctrines through Mrs. Benjamin and the "Manuals". In my view the Manuals are just about the best presentation of the Universal Wisdom Religion for beginners available. They do not go into details about particular doctrines, but present the general or universal principles in a wide sweep, as it were, thus fostering a feeling of awe and perhaps reverence towards all things.... I should like to receive your magazine *The Eclectic Theosophist* for a year.

*Clifford Carr, Liverpool, England:* —We shall greatly miss her. She was our dearest friend for over 35 years.

*Hilda Lewis, Bournemouth, England:* —And now Elsie has left us. Surely her life and boundless energy was practical demonstration that the age of the body need not diminish the power of the mind, especially when its interests and activities are related to Higher Manas. Indeed, as G. de P. said, the mind should mature with age, and it seems obvious to me that after middle life, when the life-energies are curving away from this plane and the whole constitution is less fettered by the material forces, the energies are then used to nourish the higher principles, providing that the 'receiving set', i.e., the brain, has not been damaged by accident or bad living in earlier life.

*Willy Schmit, The Hague, Holland:* —We sympathize with you on the passing of our beloved Elsie. It will be a great loss. She herself would call it good luck that she did not have a long sick-bed spell as she would always see the bright side of things. We have loved her all, because she was so kind and bright-minded and we can thank her best by trying to work for Theosophy better and harder than before. Her *Search and Find* will be intensely used by many students all over the world and with much gratitude, I am sure.

*Margaret Duncan-Miller, President Corresponding Fellows Lodge, Walton-on-Thames, England:* —I hardly need to say that so many members of C.F.L. are stunned by Elsie's death. I think they hoped she would last forever! But on reflection all agree she richly deserves the glorious rest and the peregrinations to the Sun, which she used to describe to me with such a blissful look.

*Mrs. E.J. Lauber, London:* —Naturally my thoughts have been going out to you all. It has been such a peaceful and beautiful passing — these last three days, whilst Elsie was at the hospital, a very airy lovely, flower-filled room...Elsie was lying there so still and lovely with her white hair fluffed up and I almost *felt* her spirit working its way through realms of wonder. When we spoke last, which was on the Saturday week before her passing on, we talked 'as usual', and she told me again of all her arrangements which were in absolutely perfect order, and her concern for

anyone who might take over her worldly things. She was in *no way* troubled...She was not in pain, thank goodness, something everyone was grateful for... When Clifford and Grace Carr, Erika and Wilfried (Goltz), Arien (Smit) and I met this last week the spirit of Point Loma — or the effect of theosophical thought — was beautifully in evidence, and I can only say, as you know, there was no death at all, just a taking leave with deep gratitude, and no hankering after a meeting-again. It's been a wonderful 'co-incidence' to have had Arien Smit (from Holland) at No.24 just when it was badly necessary, and he really was a wonderful help all along, as though he had been specially chosen and prepared to give this service. Elsie, in her sensible way, thought that flowers were really a waste of money, and in lieu one might like to send a donation to Point Loma Publications. Margaret Duncan-Miller will be putting this thought into her notice which will go out with Elsie's last *Bulletin* — so prophetically prepared. May I enclose my small donation with this, please.

*Jalie N. Shore, Denver, Colo.* —Elsie will be greatly missed. She was such a vital person and accomplished so much. Loyal, devoted, and selfless, she was always activated, it seemed to me, by duty. I remember so well what a lovely day we spent together in London years ago....I'm so glad she had the Dutch and Berlin friends close by at the last. Departures are so very private, but I like to think that the warmth of friends nearby is comforting. Yes, she was one of the stalwarts.

## THE ECLECTIC THEOSOPHIST

*Following the Blavatsky and Point Loma Tradition*

Beginning with No.68, February-March 1982, with four additional pages added, the new subscription rates will be: Surface post: U.S.A. \$4.50; Foreign (including Canada) \$5.50. By Air: Foreign \$7.50.

For those already subscribing, the annual rate will not be raised until their current subscription expires. After that they will receive notification of the change. —EDITORS

## CONTRIBUTIONS

Our grateful thanks and deep appreciation for the following contributions received since our last reporting: V.M., \$41.49; P.M., \$16.44; R.H., \$30.00; D.McD., \$200.00; A.W.S., \$5.00; C.M.T., \$15.00; W.R.L., \$100.00; M.N., \$25.00. And in Memory of Elsie Benjamin: J. & L.M., \$10.00; M.D-M., \$45.25; B.S., \$9.05; P.G., \$4.52; E.A.D., \$7.00. From Elsie Benjamin American Fund, \$495.00. From Boris de Zirkoff Theosophia Fund, \$2000.00.